Instruments:

Serankune

Nhokoane \{ It is a small stick and thread made of sinew.

Koadi

Lengope \{ It is a small stick and a cord.

Morokoće = The outer bark of a tree.

Lepatata = It is a horn.

Moropa = Wood and skin.

Serankune and Nhokoane are fastened with a thread
made of sinew, but serankune is played on with the
hair of an ox’s or donkey’s tail. Nhokoane is played
on with a small stick. They are instruments which
men and boys play at the cattle-posts, they keep the
loneliness away with them. There are some who are
good at playing them while others do not know.

They are made by men and boys only not
by women. They are played by men only. The
koadi is an instrument made of a cord fastened to a
stick; it is not bent very much. It is played with
the mouth. It is also played by men and boys
at the cattle-posts and at home. It is made by
men and boys, but it is not played by all, it is only those who have learned to play it who do so.

The kengape is also played by the mouth. It is made with a reed and a cord by women and girls and not by men or boys. The women and the girls are the people who know all about it.

Mokokwe is made with the outer bark of the tree, just as the monokwe or, it is like a pump. It is made and played by boys, it is for their pastime. It has a hole on both ends and when a person blows it he shuts the one end with his finger and he blows with his mouth.

Lepata is the horn of an ox, it is beautifully carved and the one end is shut with a sinew, so that when a person blows it, the air should not go out on the other end. There are men who know how to play this instrument, it is not known by all.
It is played when the group of young men go out to the circumcision school so that they, blooded people, soiling it, are to harden their hearts partly towards night or towards fear. The men who blow it do so at early dawn so that when one wakes up from sleep, one finds smoke all around.

Moropa. The drum is a thing of the women, they play it when they circumcise the girls. It is made by the men but they do not sound it. It is the women who do so and there are those who know how to play it. They beat it very early in the morning to wake up the girls from their sleep to go to the kgotla. Sometimes the drum is blown when there is a dancing ceremony, it is then that you will see a woman standing it to create enthusiasm and make people happy and come together.

Dances. Dances are for the children, smaller and bigger ones, boys and girls, sometimes they dance together. At other times the boys dance alone when they are preparing for circumcision. In this case, the smaller girls and boys watch the older ones to see how they dance. The girls too when they dance for their initiation into the womenhood they dance alone. The boys watch to see how they dance. But when they dance not
for a particular ceremony, they dance together.

Songs. Here are the dance songs, a drum is played when they are sung, it is played by one person while others are running round him. Here are some:-

1. Leader: Motlhaletsi
   Dumela Nyane (Good day Nyane)
   Chorus: Radumedle
   Dumela Nyane (time)
   Nyane nyane (time)
   Tsarasa (time)

   O lea ka eyane
   O lea ka eyane (time)
   O lea ka eyane
   (Where do you come from)
   (Where do you come from)
   (Where do you come from)

   Stumle Nyane
   Rejoice Nyane
   Stumle nyane
   (time)
   Tsarasa

2. Batshako come and see (times)

   Wonderful things are coming. Leader: Batshako = Come and see
   Batshako = Come and see
   Batshako = Come and see
   Wonderful things are coming...

   Working or joking songs.

   Leader.

   1. Ale bono ma tubako a bo-icane ge le le ko le rna ke hoano?

      Did you see ... (when you are here I am also here).

      (when you are here I am also here).

   2. Leader.

      Mamelengoe - ic, no tsate ke je
      (when you are here I am also here)
      Mamelengoe
      Leader, mamalengoe
      Mamelengoe
      Leader mamalengoe
      Mamelengoe

   Chorus

   ke na le tlae (??)
   (??)
   ke na le tlae
   (??)
   ke na le tlae dc
3. Leader.

Ke ne ke myetseke kga gabana ke tshadilo. = Hampa soke
I was married at the children's place. I am divorced

Ke tshatsetse dithekene ti dintsi, ntai = Hampa soke
I have been divorced for the very many docks

Mangoane o rile ke seke kea nyalo. = Hampa soke
My aunt said I should not be married

Selo nyalo e sotha, bana la batho = Hampa soke
Marriage is something that the children of the people

Hampa soke o ga seka motho felwa = Hampa soke
It is not the lot of the person only

One o myetseke, o o bile o tshadilo = Hampa soke
You had been married, you are even divorced

O tshatsetse dithekene ti dintsi, ntai = Hampa soke
You have been divorced for the very many docks

4. Leader.

Khunoxo, khunoxo = ya se ea o rara
Khunoxo (3 times) = ya se ea o rara (3 times)

E ka gamelo motlaba o = ya se ea o rara
Ga sec (3 times)

by: Thami Khumalo

VB. There are many songs for working, but they are only
repetitions, sang one word again. Some I can hardly
write them down, in the way they are sung.
This, you throw up and while it is still up, you keep others in your hand so that when it comes down, you catch it with the hand in which you have the other. Many girls play in one hole. They play in turns and one who misses gives the other one to play. If she does not miss a catch, she goes on playing until she misses. Sometimes she stops on her own. They play just like that.

2. Kgoeke (ball), it is played by small girls but you find bigger girls and even women playing it. They play it with sticks, they call them 'nees'. These are the sticks they play with, but it is mostly played by small girls. You seldom find the bigger ones playing it.

3. Konkolodi (hide and seek). It is a game played by little boys and girls. They hide themselves and they call out to the others saying, "Konkolodi, konkolodi". Then the remaining ones go off to look for them, each one looking for his or her friend and he or she will not come back to join the others before he or she finds him or her. When they have all come together, the other lot goes to hide. They will go on playing until they get tired.

4. Koi or Kgati (skipping rope), it is played by smaller as well as bigger girls. They play with a rope, held so that one end is by one foot. The others skip it. Sometimes it is played with branches, that is to say, one cuts branches and hits the ground
with them while others are skipping. But the game of branches is not as good as that of the rope.

5. **Abudu** is played by girls and boys together. They play it on lines they have drawn and on which they run. That is to say, if one gets out of one's line, one is dead and is taken out. They chase one another and when those who are caught have to do the chasing and so on. It is a game of little ones and not of big ones.

6. **Bolo (the ball).** It is played by little girls only. They stand divided and facing each other. They then throw the ball at each other and the one who is tipped goes out, that is to say, that one is dead. They continue playing like that until they all die except one and then they begin again. The ball with which they throw one another is made of rags so that they should not feel the pain when they are fighting with it.

7. **Sadiporo** is a game played by little boys and girls. It is mostly played by boys. Some walk with their feet and hands and others ride them. They walk
about with them with their feet and hands until those who are ridden get tired, then they let go and throw them to rest.

8. Tema. (Casting lots) It is a game played by boys when herding cattle. When they want one of them to go and turn the cattle, they cast lots, "ba jeea tema" that is the expression they use. They cut long standing grass and make a knot on one of them interminable. They then move the grass and then begin to pull it out and the one who will pull out the grass with a knot on, is the one on whom the lot has fallen and he is the one to go and turn the cattle.

Very often the boys play with cattle they mould with clay. Games of making mud houses are played by little children, the bigger children do not play these. These games are played at all times. There is no prohibited time. Children from all parts of the country played these games at childhood. But nowadays the game of casting lots, "tema", is no longer known.

9. Karata is a game played very much by boys. It-
is a very interesting game. Two boys play at a time. They call each other by names and the names are these: Shapmu and Kgatla. They play crossing each other's hands. If they have caused their hands to meet, Shapmu has lost and if they have caused their hands to cross each other, Kgatla has lost and so on until they get tired. From there, others commence. Karata is played very much by boys and men in the cattle-posts but nowadays, it is no longer played. Many boys do not know it.